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[For a discussion of Bisayan linguistic relationships, see 48: Finley and Churchill, OA1 Philippines, category 116, pp. 77-98.]

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The crosses are collected after the paddy has been harvested. Often one could see them in the tangkol (storehouse) or homes stuck into the wall until the next harvest. There is nothing sacred about these crosses; they are kept merely to save the trouble of making new ones next year. In Negros Occidental crosses are often put on the tops of the rice stacks--a custom never observed in Negros Oriental. [17].

This type of lihi is not limited to Caticugan or Negros. Lagrimas wrote in 1915 that when the rice is harvested in Samar the owner may request an old woman known as a "skilled harvest beginner" to start the harvest by going into the middle of the field and offering prayers to God and the harvest spirits.[30] To the best of my knowledge the prayers in Caticugan for this pre-harvest rice lihi are not addressed to the unseen spirits. However, it seems quite probable that the lihi originally was made to these unseen spirits as is done in the caingin rice loto. The conversion of the people to Catholicism led them to readdress their prayers to a new god and a new host of saints.

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Kchauz describes a pre-harvest rice ceremony held by nominally Catholic inhabitants of Negros. Their ceremony, quite similar to the caingin loto, reflects pre-Spanish beliefs more purely than does the lowland rice harvest lihi of Caticugan. One might suggest that the

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[30]Lagrimas, op. cit., p. 9.

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After the paddies are flooded, they are permitted to dry for one or two days. Any standing water is drained for the farmers state if the paddies are sowed when flooded a beetle (amawikan) eats the seed corn. The first plowing of the paddies, bongkag, is followed by their harrowing. The second plowing, okay, is done in the opposite direction the field was first plowed. The paddy is again harrowed. The third and final plowing, todling, makes the furrows in which the seed corn is planted. The furrows are about 2 feet apart. Furrows are made closer together than in the regular non-irrigated cornfields because the corn stalks do not grow so large in the paddies.

In some of the paddies which have a very clayey soil the land is not plowed and harrowed before the seed corn is planted. Furrows are made only where corn is to be planted; the rest of the paddy remains uncultivated. In Dolog the pay for a day's plowing is one basket of unhusked corn or three gantas of seed corn, specially selected for planting. [465]

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The Philippine plow is a rather crude implement made entirely of wood except for the iron share--the so-called "square" type with a horizontal foot, curved handle, short sheath, strongly curved beam, and single mould board. (See Plate XXIV.)[1] Both Jagor and Kroeber suggest that the Philippine plow is of Spanish origin. However, the same plow type is found in Java, Bali, and the Celebes as well as in China and Japan while there is

1 [See p 329 cat. 4/2 or 116 -- Analyst]

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nothing like it in Spain. Birket-Smith thinks that Leser is "probably right when he ascribes it [plow] to Chinese influence."[37]

The plow in Caticugan is called daro, less frequently tokod. Except for the iron share (punta or lita) the plow is made by the farmer. Molave wood (Vitex parviflora Juss.) is the most desirable since it neither rots as quickly as other woods on exposure nor splinters easily.[38] The share for the plow is purchased in the poblacion and the top portion is hollow so it can be wedged onto the wooden support (onay or sapates) of the plow. An occasional farmer had an all-iron plow called Vargas. The Vargas plow was not sold in Siaton poblacion stores and only a few were seen in Caticugan.

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A wooden yoke (yogo) for the carabao is made from a yoke-shaped limb that takes considerable time to find in the forests. The yoke is placed over the carabao's neck and its two ends are attached by ropes to the plow. The farmer guides the carabao by a rope tied to a small coconut-shell button or rattan ring in the animal's septum.

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[37] Kaj Birket-Smith, The Rice Cultivation and Rice-Harvest Feast of the Bontoc Igorot. København, Dan. Hist. Filol. Medd. 32, No. 8, 1952, p. 12.

[38] Molave timber is well-known in the Philippines for its excellent qualities and is of the same family (Verbenaceae) as teak. Molave is said "Rather difficult to split...extremely durable even when in contact with the ground..." Tamesis and Aguilar, op. cit., p. 40.

Twine nets are repaired with a bamboo shuttle-like device called sikbohan; sikbohan are made in several different sizes. (See Plate L.)[1] In repairing twine nets all loose or "false" threads are cut; "false" threads are those that if unravelled sufficiently are not fixed to an untorn part of the net. New twine is woven into the holes with the sikbohan. Net mending is a man's job, "especially if we cannot go to the sea"; women rarely mend nets.

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Bobo Fish Traps

The bobo, a bamboo fish trap, is widely used in Siaton for obtaining pelagic fish; the trap is distributed throughout the Philippines. Victoria has written of the bobo of Cebu. He states that its fishermen bait the bobo;[68] however, Siaton bobos are not baited. Kangleon reported that Leyte fishermen put bobos in water as deep as 180 feet where they may stay for 3 months.

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[68] De la Victoria, op. cit., p. 46. Umali calls the bobo "a fish pot" and writes that recently they have been made of chicken wire. Umali, op. cit., p. 106.

[1] [this plate is missing -- Analyst]